

*Worship  
for the*



*X-Generation*

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**CHIEF OF CHAPLAINS**  
Office of the Chief of Naval Operations  
Washington, D.C. 20350-2000

Dear Chaplain Corps Colleagues,

In Washington, trees are beginning to lose their color and the Redskins have already lost to the Giants. Both are sure signs that summer is drawing to an end. But what a summer it has been!

Early in the summer, the Women in Military Service to America Memorial was dedicated at Arlington National Cemetery. A few weeks later, we celebrated the 25th anniversary of women serving as commissioned chaplains. Chaplain Diana Pohlman was not only the first woman to serve as a Navy chaplain, she was the first in all our armed forces.

In July, the first chaplains were exchanged between the Canadian Forces and the U. S. Navy. Chaplain Bob Lancia is assigned to the Canadian Maritime Forces Atlantic in Halifax, Nova Scotia. Chaplain Lancia is, at this writing, embarked in HMCS HALIFAX serving as the on-scene chaplain in the recovery operations for the recent Swissair tragedy. Padre Robert Humble, of the Canadian Forces, is serving at Naval Air Station Oceana. Padre Humble is descended from Commodore William Bainbridge so his service in the U. S. Navy is a return to his roots.

This summer also saw the inauguration of our Chaplain Corps e-mail system and the CRB's web page. The e-mail system promises to be a great way to maintain our ties with each other and to promote the sharing of experiences and ideas. I expect each chaplain to register with the system; it will soon become a primary means of distributing information to the Corps. The CRB web page (<http://www.chcnavy.org>) is a tremendously useful compendium of information and resources for chaplains. Check it out.

As Fall approaches, many chapels are beginning new programming for the coming year, many blessings upon them. Deployments and contingencies know no season and we continually keep deployed forces in our prayers in the office; so should we all. In all these things, God is blessing our Corps and our Service. We are grateful.

*A. B. Wardenburg, Jr.*



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## Worship in the X-Generation

BY DR. CHARLES MICHAEL HAWN

*(Ed. note: This is the first in a series of articles by the Subject Matter Experts for FY 99's Professional Development Training Course. It is presented so that chaplains may have a concept of the PDTC before attending.)*

The general topic of this year's PDTC, "Worship for Generation X in the Navy," has presented both exciting and challenging issues to me. In my brief exposure to Navy life I have become a fan of the chaplaincy in our Armed Forces. The contributions of chaplains in the Navy and Marine Corps to the spiritual, emotional, personal, and liturgical wellbeing of those who serve our country are ones that I belatedly acknowledge with profound gratitude. As a seminary professor for almost twenty-five years and a practicing church musician, I can attest that most civilian ministers could neither sustain your schedules nor function under the strain of your particular vocational calling. It is a privilege to participate in this event.

I have some apprehension as to my ability to speak to such a broad group of faith traditions. Unlike most previous PDTCs, the topic of worship may touch on those aspects of our respective faith perspectives that distinguish us rather than unite us. Because of this, I want to begin in a more confessional tone. It may be of some help to know who I am and out of what lens I view worship. As

ecumenical as I would like to think that I am, I am still provincial when it comes to my faith formation and may not be able to speak as effectively as I would wish to all groups.

I was nurtured in the northern evangelical tradition and graduated from Wheaton College. I pursued masters-and doctoral-level study at Southern Baptist Theological Seminary in Louisville, Ken-



tucky. My degrees are in church music. Following graduation I taught at Southern Seminary for five years and then Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, for ten years. Since 1992 I have been teaching church music and worship at Perkins School of Theology, Southern Methodist University, in Dallas, Texas. My professional church music experience within the parish includes Episcopal, Presbyte-

rian (USA), Christian (Disciples of Christ), Southern Baptist, American Baptist, and United Methodist churches. I also sang for nine years during the High Holy Days for a Reformed Synagogue in Louisville and substituted regularly for additional services as a soloist. I am an ordained Southern Baptist minister.

For some this may indicate a lack of liturgical identity. For others it may be just down right confusing. Let me add to the mix by describing my current research briefly. For the past twelve years, most of my travel time has been spent exploring global song in Christian contexts throughout the world. This includes teaching in Nigeria and Kenya, and various ministry/learning trips to Cuba, Haiti, Nicaragua, Mexico, Philippines, Thailand, Taiwan, and Singapore. As I write this article, I will be leaving in a few hours for a month of study in Argentina and Brazil, and will con-

tinue my African study in October with travel to South Africa and Zimbabwe, including participation in the World Council of Churches Jubilee Assembly in Harare in December. I also take students regularly to the Taizé Community in France, an ecumenical monastery devoted to reconciliation and prayer.

As I have prepared for our sessions with a very capable team of SMEs, I am also aware of our inadequacies. For example, there

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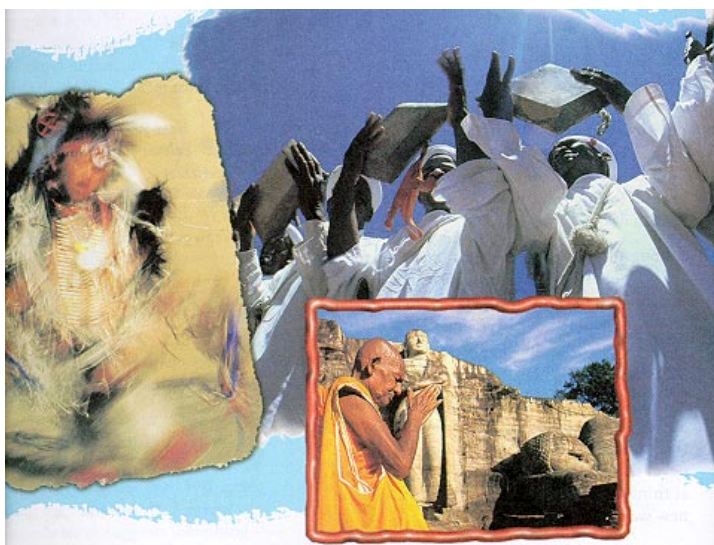
are no women on our team even though the role of women in the chaplaincy has become vital to the functioning and sustaining of this religious mission in the Navy and Marine Corps. While our group of SMEs covers a variety of Christian faith traditions including Roman Catholic and various Protestant contexts, none of us represent directly diverse expressions of Judaism, Orthodox communions, Muslim, Pentecostal, and other groups. Many of those serving in the Navy and Marines are African American or from a particular Latino/Hispanic or Asian heritage. All of us are white males. With a group of four and only two present at one time, it would be impossible to meet all of these demands. However, I come to this task humbled by my inadequacies to address more of you with a direct empathy yet excited by the possibility of understanding your work and ministry. I hope that my ecumenical spirit and experience will compensate to some degree for the unavoidable provinciality of my own faith perspective.

All of this said, my contributions to the preparation of this PDTTC have to do with the nature of religious ritual, the role of prayer, and the function of music within worship. With my colleagues' assistance, I have shaped our presentations in these areas. Allow me to take a few moments to tell

you how these particular sessions may be of help to you.

### ***1. The Nature and Nature of Religious Ritual.***

I begin with the nature of religious ritual because it is an equalizer for all present. Among those things that we can all do better is to (1) understand the essence of the various faith traditions represented in the military in order to function more effectively in this unusual ecumenical environment,



and (2) learn how to perform the rituals of our respective traditions with greater skill and meaning. All traditions have rituals, even those like mine that were shaped in reaction to what was perceived to be too much ritual. You will be the teachers in this process. I will provide the models out of which we can work.

### ***2. The Ubiquity and Unity of Prayer.***

Another area that is common to all of our traditions is that of prayer. It is in prayer that we may find much more to link us than in

any other ritual of our varied liturgies. With the help of effective and moving videos by Rabbi Kushner and Chaplain Noel, the Muslim Chaplain in the United States Navy, we will explore prayer and its function in worship as well as other areas of Navy life. Where appropriate, I will attempt to look at prayer from the perspective of the so-called Generation X and from various cultural perspectives.

### ***3. Music in Worship.***

Finally, I am primarily a church musician. Within my liturgical experience, I cannot conceive of worship without music. It will be our intent to present a wide variety of congregational music that might be effective in your context as well as suggestions for how you as chaplains, and perhaps (at least in your own estimation) non-musicians, might better facilitate music in worship. One of our

experiences will be a Taizé prayer service with a focus on song and silence, conducted in such a way so as to be as ecumenical as possible. My experience on a university campus has been that today's young people are drawn to the authenticity, simplicity, and mystery of this form of prayer. Taizé prayer is non-sacramental and, if carefully prepared can even be inter-faith, at least to some degree.

In conclusion, I have gained an impression that worship leadership is but a small part of your daily lives as chaplains. You sustain life on base or at sea by many so-called

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## **Preaching In Context**

BY RADM BARRY BLACK, CHC, USN

"I thought you said he was a great preacher!" My commanding officer's comments cascaded unexpectedly upon me.

A distinguished preacher series brought to our academy top civilian pastors as guest speakers for our chapel services. These superb pulpiteers would sometimes ignore the fact they were preaching to military students. Instead of preparing sermons specifically for midshipmen, some preached messages that had been successful in other settings. More often than not, these sermons lacked something vital. The message, though profound, lacked relevance for its present context. My CO's words gently reminded me that our guest preacher's message had ignored contextual realities.

According to Fred Craddock, "A sermon, to be properly understood and to have its purpose fulfilled, has to be experienced in its context, or rather in its several contexts."<sup>1</sup> Most sermons fail to fulfill their purpose because preachers ignore the context. Sermons that soar at the worship service may suddenly plunge in a different setting.

Preaching in context refers to the circumstances out of which preaching emerges. It means preaching the right message at the right time and place. We shall consider five components of such context: personal, cultural, historical, pastoral, and liturgical aspects.

### **Personal context**

Effective sermons begin with a prepared preacher. Lloyd

Ogilvie states that "Nothing can happen through you until it happens to you, and you can only communicate what you're in the process of rediscovering."<sup>2</sup> Personal context requires that ministers do not preach what they have not experienced.

Experiential knowledge presupposes that pastors possess a vibrant spiritual life. Spurgeon once said to a group of ministers, "It should be one of our first cares that we ourselves be saved men."<sup>3</sup>

This committed spirituality requires faithful and realistic labor. This means we work hard to be ourselves and not someone else. Imitation cripples far more clerics than it helps. Homiletical realists seek to fight with their own armor and are committed to being themselves. William Taylor says: "If one is to do anything effectively in the pulpit, or elsewhere, he must be himself . . . There is something noble in a voice, but however excellent, an echo may be an echo there is a hollowness and an indistinctness about it which gives it unreality."<sup>4</sup> This commitment to genuineness brings its reward. Through our individuality we can reach someone whom our more gifted colleagues may miss.

Personal context includes another important dimension: prayer. Prayer produces power. More things happen because of kneeling pastors than standing ones. Spurgeon believed in prayer power. "I have not preached," he said once, "this morning half as much as I have prayed. For every word that I have spoken, I have prayed two

words silently to God."<sup>5</sup>

### **Cultural context**

Preachers must be aware of the cultural context. They must be sensitive to what is happening in society and the world. Bruce Larsen reports that modern culture is characterized by overstimulation, desensitization, enervation, depersonalization, confusion, and preference for the nonverbal.<sup>6</sup> Larsen points out the chief culprit responsible for this condition: "The average household has the television set on seven hours a day. The average young person in our culture has spent 12,000 hours in school by the time of high school graduation and 15,000 hours in front of the television set. No previous generation has ever been so overstimulated by an unrelenting barrage of images, sights, and sounds."<sup>7</sup>

How can preachers make a difference? What can we do homilectically to influence a generation nourished with sound bytes and music videos? Larsen recommends a preaching that is pictorial, personal, practical, participative, and pointed.<sup>8</sup>

What does Larsen mean? Pictorial preaching moves from being too analytical to appreciating the narrative genre. Personal preaching orientates sermons towards individuals. Practical preaching stresses application. Participative preaching encourages dialogue. Pastors can invite congregants to repeat aloud parts of the sermon, or to even critique the message. And, of course, preaching should be to the point.<sup>9</sup>

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## ***Within the Chaplain Corps Family***



### **IN MEMORIAM**

**William James Clough**, father of CDR William K. Clough, CHC, USN, MCRD Parris Island, P. O. Box 19601, Parris Island, SC 29905-9601

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**Lois Gunderlach**, mother of CDR David Gunderlach, CHC, USN, Commander Logistics Group Two, Naval Weapons Station Earle, Bldg. R4A, Leonardo, NJ 07737-1397

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**Martha Yocum**, mother of RPCS Dwayne Thompson, USN, Naval Chaplains School, 114 Porter Road, Newport, RI 02841-1210

**Nadine Wrigley**, mother of LCDR Paul R. Wrigley, CHC, USN, Regional Chaplain Center, 9170 Second Street, Suite 120, Norfolk, VA 23511-2393

### **AWARDS**

#### **Legion of Merit**



**CAPT George W. Linzey, CHC, USN**  
Naval Hospital Great Lakes

#### **Meritorius Service Medal**



**CDR John E. Kirk, CHC, USN**  
1st Marine Division

#### **Command Advancement Program (CAP)**



**RP1(SW/FMF) John K. Somokat, USN**  
1st Marine Division

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### **The historical context**

Historical context infuses preaching with power, reminding the congregants how God has worked in history. Familiarity with the lives and preaching of great preachers of the past provides a model in excellent and creative preaching. Such an exposure to a variety of approaches to preaching ensures that we are better equipped to meet today's challenges.

Gardner Taylor says: "Any preacher greatly deprives himself or herself who does not study recognized masters of the pulpit discourse, not to copy them but rather to see what has been the way in which they approached the Scriptures, their craftsmanship, their feel for men's hearts."<sup>10</sup>

Taylor lists some of these great preachers: Harry Fosdick, Frederick Robertson, Arthur Gossip, James Steward, John Jasper, C. T. Walker, L. K. Williams, William Borders, Sandy Ray, John Jowett, Alexander McClaren, George Buttrick, and F. W. Borcham. We could add to the list: Justin, Martyr, Augustine, Tertulian, Irenaeus, Chrysostom, Erasmus, Luther, Calvin, Baxter, Herbert, Wesley Whyte, and Spurgeon. In addition, each generation produces its own great preachers.

### **The pastoral context**

Most preaching happens in a pastoral context. Pastoral relationships influence what we say from the pulpit and how we're heard by our congregations. People who receive quality pastoral care will hear sensitivity to the needs of the people we serve. When Los Angeles exploded with racial violence, I had completed my sermon for the week,

but it was impossible to ignore this pressing concern. I therefore rewrote my sermon, ensuring that it addressed the challenging realities of civil unrest.

Coffin argues that pastoral sensitivity and good preaching cannot be separated. He writes: "When a minister begins a week with the feeling he is 'preached out'; let him spend an afternoon . . . in going about from family to family and asking, himself; 'What is the spiritual need here? What guidance or comfort or awakening or sharpening of conscience or enrichment in God ought this home or individual received?'"<sup>11</sup>

### **The liturgical context**

The liturgical context has to do with the role of the sermon in worship. Worship is crucial in the life of a community. As William Temple wrote, "This world can be saved from political chaos by one thing only, and that is worship."<sup>12</sup>

How does worship provide a context for preaching? First, it provides the occasion for preaching and the best atmosphere for proclamation. This does not mean effective preaching cannot happen outside of the community of faith. Street preachers can proclaim God's word outside of a formal worship context. So can youth. But worship provides a need-filled, spiritual, and reverent atmosphere where powerful preaching can occur. Second, worship can suggest important themes for preaching, particularly for those who observe the seasons of the Christian year. Third, preaching itself can become an act of worship, if we remember that worship includes an encounter with God, an understanding of Scripture, an affirmation of identity, and an assurance of empowerment.<sup>13</sup>

From the Christian perspective, sermons provide the primary cognitive content for the liturgical context. A sermon is more than a literary or historical exposition of sacred literature or exhortation aimed at producing a certain behavior. Crawford is right when he observes that a sermon's ultimate content should be "an exposition of the Word, that is, Jesus, the Word from God."<sup>14</sup> The "purpose of the sermon is to search for, discover, display, and apply those principles that are demonstrated through the grace of God that is in the Christ event, the exemplary life that Jesus lived, the teachings He gave, the sacrifice He made, and the eternal strength His resurrection provides."<sup>15</sup>

Preachers can make this happen by taking into account personal, cultural, historical, pastoral, and liturgical contexts of preaching.

<sup>1</sup> Fred Craddock, *Preaching*. (Nashville: Abington Press, 1985), 3.

<sup>2</sup> Lloyd Ogilvie, "Highlights of the 1989 National Conference on Preaching," *Preaching*, May-June, 1989, 24.

<sup>3</sup> David Otis Fuller, ed., *Spurgeon's Lectures to His Students* (Grand Rapids: Zondervan Pub. House, 1945), 17.

<sup>4</sup> William Taylor, *The Ministry of the Word* (Grand Rapids: Baker Books, 1975), 5.

<sup>5</sup> Tom Carter, *Spurgeon at His Best* (Grand Rapids, Baker Books, 1991), 149.

<sup>6</sup> Bruce Larsen, *The Anatomy of Preaching* (Grand Rapids, Baker Books, 1975), 5.

<sup>7</sup> *Ibid.*, 41.

<sup>8</sup> *Ibid.*, 43-45.

<sup>9</sup> *Ibid.*

<sup>10</sup> Gardner Taylor, *How Shall They Preach* (Elgin, IL: Progressive Baptist Pub. House, 1977), 63.

<sup>11</sup> Henry Coffin, *What to Preach* (New York: Harper and Brothers, 1949), 9.

<sup>12</sup> William Temple, *The Hope of a New World* (New York: MacMillan, 1943), 26.

<sup>13</sup> See Edwin Crawford, "Creating a Context for Public Worship," *Preacher's Magazine*, February, 1990, 17.

<sup>14</sup> *Ibid.*

<sup>15</sup> *Ibid.*, 18.

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*This article first appeared in the July, 1998 issue of Ministry magazine. It is reprinted here through their kind permission.*

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collateral duties, including personal counseling, crisis intervention, deck-plate ministry, morale officer, and direct contribution to the mission of the ship or base on which you serve. The leadership of worship is but a small part of this varied and demanding ministry. It is my hope that we as SMEs will provide some insight to the liturgical role that you also must fill, whether in a base chapel, on the field, or at sea. The Greek word "leitourgia" means in its original form "to render service to the state." Within the tradition of religious life, it is often referred to as the "work of the people." In preparing for this PDTC, I have come to realize that the chaplaincy in the Armed Forces of the United States may have captured both meanings as completely as any particular religious vocation. You serve the state as officers in the United States Navy, Marine Corp, Coast Guard, and Merchant Marine and you facilitate the work of the people in liturgy as ordained ministers in your respective faith traditions. This is real leitourgia! May the civilian ministry learn from your witness.

I have much to learn from you. I am thrilled to be a part of this PDTC and to expand my understanding of ministry. I look forward to meeting many of you in 1999.

Pax, Salaam, and Shalom,  
Michael Hawn

*CRB Recommendations* (continued from page 12)

***A Retreat with Our Lady of Guadalupe and Juan Diego: Heeding the Call***, by Virgilio Elizondo & Friends. Part of the "A Retreat With . . ." series which offers the reader the opportunity to make a retreat with a great saint or holy person. (ISBN: 0-86716-323-2), St. Anthony's Messenger Press, 800/488-0488, 1998, 96 pp., \$7.95.

***A Spiritual Guide through Pregnancy***, by Margaret L. Hammer. Offers reflections for this miraculous period in a woman's life. (ISBN: 0-8066-3344-1), Augsburg, 800/328-4868, 1997, 192 pp., \$10.99.

***A Teacher Is A Class Act***, compiled by Robert Bittner. Humorous, true-life stories, timeless wisdom, & spiritual refreshment to encourage a special teacher. (ISBN: 0-87788-562-1), Harold Shaw, 800/742-9782, 1998, 80 pp., \$5.99.

***A Teacher's Prayerbook: to Know and Love Your Students***, by Ginger Farry. Contains prayer poems for and about students. (ISBN: 08622-727-8), Twenty-Third Publications, 800/321-0411, 1997, 64 pp., \$4.95.

***A Wesleyan Spiritual Reader***, by Rueben P. Job. Answers the question, "What can we learn from John Wesley that will help us to better know and serve God in Christ?" in a 26-week devotional experience. (ISBN: 0-687-05701-9), Abingdon Press, 800/251-3320, 1997, 216 pp., \$14.95.

***All Preachers of our God & King***, by William Woughter, compiler. A pastor's appreciation book, which will put a smile on every pastor's face. (ISBN: 0-87788-622-9), Harold Shaw Publishers, 800/742-9782, 1997, 91 pp., \$5.99.

***Always Precious in Our Memory***, by Kristen Johnson Ingram. A collection of heartfelt meditations that address the emotions suffered by mothers and fathers after miscarriages, stillbirths, or neonatal deaths. (ISBN: 0-87946-159-4), ACTA Publications, 800/397-2282, 1997, 96 pp., \$8.95.

***Aprender A Vivir Sin Violencia: Manual Para Hombres***, by Daniel Sonkin & Michael Durphy, translated by Jorge Corsi. Spanish translation of "Learning to Live Without Violence: A Handbook for Men." (ISBN: 1-884244-07-6), Volcano Press, 800/879-9636,

1997, 80 pp., \$14.95.

***Before the Fall: Preventing Pastoral Sexual Abuse***, by Nils C. Friberg and Mark R. Laaser. Lays out the major problems of sexuality and ministry and some helpful guidelines to solve them. (ISBN: 0-8146-2391-3), The Liturgical Press, 800/858-5450, 1998, 143 pp., \$12.95.

***Breaking Open the Gospel of Matthew: The Sermon on the Mount***, by Gerard P. Weber. Focuses on the attitudes of Jesus, attitudes which give hope, peace and joy to life and lead to everlasting life. (ISBN: 0-86716-320-8), St. Anthony Messenger Press, 800/488-0488, 1998, 137 pp., \$9.95.

***Bridging Worlds: Understanding the Facilitating Adolescent Recovery from the Trauma of Abuse***, by Joyce Kennedy & Carol J. McCarthy. Explores the roots of teenage problems --- the causes behind symptoms such as self-destructiveness, anger, recklessness, and violence. (ISBN: 0-7890-0227-2), The Haworth Press, Inc., 800/429-6784, 1998, 215 pp., \$24.95.

***Bridging Our Faiths***, by Interreligious Council of San Diego. Presents an overview of the major tenets of Baha'i, Buddhism, Christianity, Hinduism, Islam, and Judaism. (ISBN: 0-8091-9574-7), Paulist Press, 800/218-1903, 1997, 128 pp., \$8.95.

***Buddhist Ethics***, by Hammalawa Saddatissa. Includes a remarkable range of information on Buddhist history, thought and practice as background for understanding the fundamental issues of Buddhist ethics. (ISBN: 0-86171-124-6), Wisdom Publications, 800/272-4050, 1997, 177 pp., \$14.95.

***Buddhist Spirituality: Indian, Southeast Asian, Tibetan, Early Chinese***, edited by Takeuchi Yoshinori. An introduction to the wealth of Buddhist wisdom in its great diversity and stunning simplicity. (ISBN: 0-8245-1452-1), Crossroad, 800/937-5557, 1995, 428 pp., \$19.95.



## ***"The Guadalcanal Padre"***

BY CDR GIL GIBSON, CHC, USN

Most Navy chaplains pass their careers with steady, faithful service. They touch individual lives, perform their duties quietly, and are remembered by several, or many, friends and colleagues. Occasionally, a chaplain will confront an extraordinary situation and respond with such heroism that they are remembered by multitudes. Such a chaplain was Father Frederic P. Gehring, CM, known as "The Padre of Guadalcanal."

Chaplain Gehring landed with the First Marine Division on Guadalcanal on 7 August, 1942 and stayed on the island until February, 1943. He was the last chaplain to leave. During the campaign, Chaplain Gehring was noted for close, personal ministry with Marines and personal bravery. Part of his duty each morning was burial of those men who died during the evenings; the burial parties were often under fire themselves.

His Christmas service, with famous boxer-turned-Marine Barney Ross playing the organ, became a legend among Marines in the Pacific. It was Christmas eve and Father Gehring was preparing for Midnight Mass. Someone had found a small reed organ to accompany the service with traditional Christmas carols. But who could play it? Forth stepped Barney Ross, at one time both the lightweight and welterweight boxing champion of the world. The fact that Barney was Jewish was not even considered a factor in his playing. But in the

necessities brought on by war, Barney accompanied the Mass, playing the carols note by note. At the end of the service, Barney Ross (later to be awarded the Silver Star for his own heroism), noted that for many this was their first Christmas away from family and loved ones. To ease the pain of separation, he played the only song he really knew, "My Yiddishe Mama", singing the verses in Yiddish and English. Accompanied by Father Gehring on violin, it became a Christmas service never to be forgotten by the Marines. As time passed on Guadalcanal, Father Gehring's violin playing became as welcome as hot

lines; 27 of the 30 were rescued. Chaplain Gehring was awarded the Legion of Honor for his gallantry, the first Navy chaplain to win that award. His citation reads in part: "*Voluntarily making three hazardous expeditions through enemy-occupied territory, Chaplain Gehring, aided by native scouts, evacuated missionaries trapped on the island. . . . Brave under fire, cheerful in the face of discouragement, and tireless in his devotion to duty, Chaplain Gehring lifted the morale of our men to an exceptional degree. By his fine leadership and great courage he inspired all with whom he came in contact.*"

*". . . brave under fire, cheerful in the face of discouragement, and tireless in his devotion to duty . . ."*

In another situation, Chaplain Gehring displayed tenacity and compassion in saving a 6 year old Chinese girl. She had been clubbed, bayo-

neted and left for dead by Japanese soldiers. Two natives brought her to Father Gehring's tent late one evening. A Navy doctor pronounced her too badly injured to survive but Father Gehring nursed her back to health and eventually took her to an orphanage on Espiritu Santo in the New Hebrides islands. She was named Patsy Li. A Chinese refugee read of this incident and became convinced that Patsy was her lost daughter. They were reunited on Espiritu Santo and, while maternity remained uncertain, they developed a bond that lasted a lifetime. The Lis made it to the U. S. where, years later, Father Gehring officiated at Patsy's marriage and sponsored her

chow to the Marines in the dank jungle. The 'miracles' that Chaplain Gehring performed were not limited to religious services. Learning of a group of 30 Marist missionaries trapped behind Japanese lines, General Vandegriff, CG of the First Marine Division, ordered that they be evacuated. A rescue force of Marines was ruled out. At that stage of the battle, it was feared that such a party would not be strong enough to overcome Japanese forces in the area. Stealth was called for and Chaplain Gehring volunteered to lead a party of natives in canoes to bring the missionaries to safety. Three times they penetrated enemy

neted and left for dead by Japanese soldiers. Two natives brought her to Father Gehring's tent late one evening. A Navy doctor pronounced her too badly injured to survive but Father Gehring nursed her back to health and eventually took her to an orphanage on Espiritu Santo in the New Hebrides islands. She was named Patsy Li. A Chinese refugee read of this incident and became convinced that Patsy was her lost daughter. They were reunited on Espiritu Santo and, while maternity remained uncertain, they developed a bond that lasted a lifetime. The Lis made it to the U. S. where, years later, Father Gehring officiated at Patsy's marriage and sponsored her

in nursing school at Catholic University.

Guadalcanal was not Father Gehring's first time under Japanese

post-war ministry included service at St. John's University, pastor of St. Vincent's church in Philadelphia, missionary fundraising, and



*FR. GEHRING AS A MISSIONARY IN CHINA IN THE 1930'S*

fire. Following his ordination in 1930, Father Gehring served for six years with Vincentian missions in China. In 1938, his mission was strafed by Japanese aircraft. Father Gehring ran from the building and waved a large American flag to show the planes that they were attacking missionaries from a neutral country. The planes left abruptly. Father Gehring's satisfaction was short-lived, however, when one pessimist opined that the planes left not out of respect for the Flag but because they were out of ammunition.

After his experience on Guadalcanal, and a bout with dengue fever, Chaplain Gehring served in combat in the upper Solomons and on New Guinea. Before returning to the U. S., he also served in Australia. After the war, he remained in the Naval Reserve and retired in 1963 at the rank of Captain. Father Gehring's

continued occasional preaching at his retirement home near Orlando, Florida.

Father Gehring served as a technical advisor on the movie, "The Gallant Hours," a semi-documentary on the Guadalcanal campaign.

In 1984, Father Gehring was awarded the Legion of Honor Bronze Medallion by the Chapel of the Four Chaplains in Philadelphia.

Reverend Frederic P. Gehring, CM, passed into glory this past April 26th. The homilist at his funeral recounted the stories you read here and more but ended by putting his finger on the central motivation behind all of Father Gehring's deeds: his dedication to his priesthood. All these things: heroic service in combat, foreign missions in a place of danger, compassion for a little girl, parish pastor, were his working out of his call from God to priestly service.

## ***Needed: Your Photos***



The Chaplain Corps' archivist, Mr. Bill Taylor, needs to refresh and update the photo archives. The current supply of photos are older black and white/color prints and slides that are fast becoming outdated. He needs more contemporary photos depicting current duty stations and assignments, especially after the Vietnam era. **The need is for black and white/color photos and/or slides of chaplains and RPs in military operations and the performance of everyday ministry.** He does NOT need photos of groups unless a chaplain is ministering to them. Pictures that involve women chaplains are especially relevant. Everyday the CRB receives requests for photos to illustrate brochures, posters, *The Navy Chaplain*, and other resources. Please help our archivist by searching through your albums and sending in your pictures. All pictures will become the property of the CRB and are nonreturnable. Photos and slides may be sent to the CRB, 9591 Maryland Avenue, Norfolk, VA 23511, Attn: Mr. Bill Taylor. Your assistance in this matter is greatly appreciated.

## New Resources

**Defense Supply Center Philadelphia, Directorate of Clothing & Textiles** is the place to contact for religious supplies available at discounted prices from the government. Of special note is the *Book for Jewish Personnel*, a compact prayer book in both English and Hebrew. It contains meditations, prayers, kaddish readings, psalms, and hymns. Cost: \$5.65, a savings from the retail price of \$12.31. Another big savings item is the book, *Holy Qur'an*, available for \$7.35. This pocket size Qur'an is 4" x 6", and it includes some original Arabic text as well as the English translation. This edition, by Abdullah Yusuf Ali, is regarded as comprehensive and accurate, and even includes informative footnotes.

A new item now available is the **Field Immersion Baptismal Liner (FIBL)**. The FIBL is a disposable in-ground plastic liner that is large enough for the baptismal candidate to either sit or kneel in for complete immersion forward or backward. It was developed at the requests of chaplains who served in Desert Storm and encountered a need for such an item. Cost: \$6.00. NSN: 9925-01-450-0085.

The *Divine Liturgy* is available for those of the Eastern Orthodox faith. This book is the English translation approved for liturgical use by the Great Council of Bishops. It is hardcoverd, published by St. Tikhon's Seminary Press, and the dimensions are 6.25" x 4.25". Price: \$9.75. NSN: 9925-01-450-6880.

Last but not least, is the **Armed Forces Prayer Book**. Published by The Domestic and

Foreign Missionary Society of the Episcopal Church, the *Armed Forces Prayer Book* is an ideal resource. It is tailored to the changing needs of the Armed Forces and is helpful for gaining a sense of preparedness. It is available for \$2.80 and the NSN is: 9925-01-448-6064.

For further information, contact DSCP-FRDB at 2800 South 20th Street, Philadelphia, PA 19145 or see their web page at <http://ct.dscp.dla.mil/ctinfo/mig29>, or e-mail at [pointkouski@dscp.dla.mil](mailto:pointkouski@dscp.dla.mil).

Besides the above mentioned supplies, DSCP also carries religious meals. **Operational rations, Kosher/Hahal meals**, are designed to meet the dietary requirements of Jewish and Muslim personnel. For information about these meals, contact Tom Carlin at 215/737-7348 or DSN 444-7348, or e-mail him at [tcarlin@dscp.dla.mil](mailto:tcarlin@dscp.dla.mil). Their web page for religious meals is [www.dscp.dla.mil/subs/rations/relig.htm](http://www.dscp.dla.mil/subs/rations/relig.htm).

**The Manner of Our Dying** is the fourth in a series of pamphlets published by the U.S. Catholic Bishops' Committee on Science and Human Values. The purpose of these pamphlets is to show how religion and science can offer complimentary insights on complex topics. *The Manner of Our Dying* addresses the moral issues raised regarding death and dying. This is pamphlet # 5-289 and costs \$1.00. Others titles in this series are: *Science and the Catholic Church*, *Critical Decisions: Genetic Testing and Its Implications*, and *The Promise and Peril of Genetic Screening*. To order these, contact United States Catholic Conference (USCC) at 202/722-8716 or 800/

235-8722 (within the U.S.).

In collaboration with the Institute of Classical Christian Studies at Drew University, InterVarsity Press presents ***The Ancient Christian Commentary on Scripture***. It revives the early tradition known as *glossa ordinaria*, a text artfully decorated with ancient and authoritative reflections and insights. It does for the Christian community what the Talmud does for the Jewish Torah. When completed, there will be 27 volumes encompassing the entire canon of Scripture plus Apocrypha. Estimated cost of each volume is \$27.99. For more information, contact InterVarsity Press, P.O. Box 7001, Downers Grove, IL 60515-8980.

Fr. Joseph T. O'Callahan, S.J., deceased Navy chaplain and Medal of Honor awardee, wrote a book about his experiences on the USS FRANKLIN (CV-13). It was while onboard FRANKLIN that Fr. O'Callahan was to earn the Medal of Honor. Published by The Macmillan Company in 1956, it has been out of print for several years. Recently, Macmillan has given the CRB and Chaplain Larry Smith, RSG, Norfolk, permission to reprint a limited number of copies of the book, ***I Was Chaplain On The Franklin***. It is a powerful story of how faith and the presence of a ministering chaplain brought courage, resolve and peace to the crew of the ship in the midst of intense battle. Several passages can be used to illustrate the meaningful and valuable role of chaplains in combat operations. For more information, contact Chaplain Larry Smith, RSG Norfolk at DSN: 564-7125 or COM: 757/444-7125.



## CRB Recommendations

**1 John, 2 John, 3 John**, by David Rensberger. Part of the Abingdon New Testament Commentaries, this volume discusses the numerous puzzles -- linguistic, literary, and historical -- that characterize these brief texts. (ISBN: 0-687-05722-1), Abingdon Press, 800/251-3320, 1997, 174 pp., \$19.95.

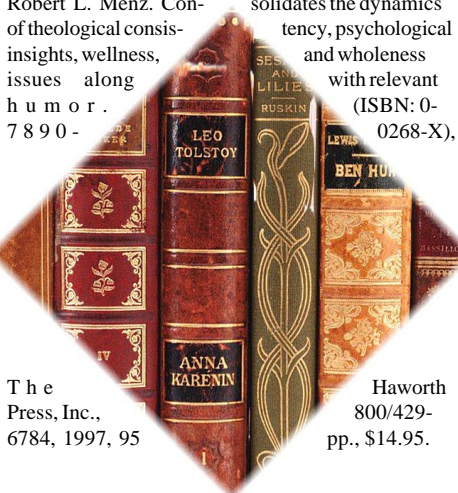
**A Child's Journey: The Christian Initiation of Children**, by Rita Burns Senseman. Examines the special issues of initiation of children and offers solid, practical approaches for dealing with those issues. (ISBN: 0-86716-264-3), St. Anthony Messenger Press, 800/488-0488, 1998, 139 pp., \$11.95.

**A Good Death: Challenges, Choices and Care Options**, by Charles Meyer. Discusses four ways to die naturally: quick, painless, at home, and with family around. (ISBN: 0-89622-923-8), Twenty-Third Publications, 800/321-0411, 1998, 57 pp., \$6.95.

**A Love Observed: Joy Davidman's Life and Marriage to C. S. Lewis**, by Lyle W. Dorsett. Explores Davidman's early life, the events that formed her character, and offers compelling details on the relationship between Davidman and Lewis that changed their lives forever.

(ISBN: 0-87788-479-X), Harold Shaw, 800/742-9782, 1998, 168 pp., \$11.99.

**A Memoir of a Pastoral Counseling Practice**, by Robert L. Menz. Consolidates the dynamics of theological consistency, psychological insights, wellness, and wholeness along with relevant humor. (ISBN: 0-7890-0268-X),



The Press, Inc., 6784, 1997, 95

Haworth 800/429-pp., \$14.95.

**A Book of Reformed Prayers**, by Howard L. Rice & Lamar Williamson, Jr., editors. Offers a collection of more than 200 prayers from the Reformed tradition, organized chronologically by century, with historical information and biographies of each

author. (ISBN: 0-664-25701-1), WJKP, 800/395-5599, 1998, 254 pp.

**A Mind and Heart for Wellness**, by Louis Giroux. Encourages any one who is chronically ill to work towards self-fulfillment and happiness through daily meditation. (ISBN: 1-896836-19-4), Northstone, 800/299-2926, 1998, 256 pp., \$9.95.

**A Procession of Prayers: Meditations and Prayers from Around the World**, compiled by John Carden. Offers a uniquely comprehensive, ecumenical, and indexed collection of worship resources that can be used anywhere in the world. (ISBN: 0-8192-1752-2), Morehouse Publishing, 800/877-0012, 1998, 346 pp., \$20.95.

**A Retreat With Mary of Magdala & Augustine**, by Sidney Callahan. Theme: Rejoicing in Human Sexuality. (ISBN: 0-86716-262-7), St. Anthony Messenger Press, 800/488-0488, 1997, 146 pp., \$8.95.

**A Retreat With Oscar Romero & Dorothy Day**, by Marie Adele Dennis, Theme: Walking With the Poor., (ISBN: 0-86716-261-9), St. Anthony Messenger Press, 800/488-0488, 1997, 100 pp., \$7.95.

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## The Navy Chaplain

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